CRIME AGAINST SCHEDULED CASTE WOMEN: A SOCIOLOGICAL STUDY (WITH SPECIAL REFERENCE TO AGRA DISTRICT)

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INTRODUCTION:

In Ancient Period, Varna System was not determined by birth but by qualification. According to the Bhagavad Gita, This Varna System last over in India about three years ago. After three thousand years ago, this Varna system was transformed into caste system. The Varna system was separated into four groups: Brahmins, Kshatriyas, Vaishyas and Shudras. These four groups were constructed on the differentiation between the Whites or the Aryans and the Blacks or the Dravidians. In Mahabharata, Varna has emanated from the various parts of the body. Brahmins were generated to safeguard the Vedas and to worship God, Kshatriyas were created to mandate the world. Vaishyas to reinforce the other two varna – Brahmins and Kshatriyas and Shudras to perform the work given by other three varnas. Manu had mentioned the origin of four varna system and he explained which caste linked to Brahmins, to Kshatriyas, to Vaishyas and to Shudras. Varna System had talked about two interpretations.

1. On the basis of skin color, this system had classified the society on the racial differences.
2. On the basis of qualification, this system had focused on the occupational differences of the society.

The origin of Varna System was divided into four primary varnas: Brahmins, Kshatriyas, Vaishyas and Shudras. Many sociologists have believed that these varnas originated from Brahma- the creation of God. At the top of the hierarchy were the Brahmins (teachers and priests) which came from the Brahma's Head; Second hierarchy were the Kshatriyas (warriors and nobility) which came from the Brahma's Arms; Third hierarchy were the Vaishyas (farmers, traders and artisans) which came from the thighs of Brahma; and then, At the bottom of the hierarchy were the Shudras (tenant farmers and servants) which came from the foot of the Brahma. Brahmins were governed by religious rituals and beliefs. They have to be prepared for festivals, holidays, marriages and funerals. The Kshatriyas and Vaishyas had rights to devotion but shudras were not permitted for ceremonies and festivals which were organized by Brahmins. After these four primary varnas, the fifth category was adjoined that are Dalits or Untouchables. They are born

outside of caste system. Untouchables are caste and it has many sub-castes in recent times. Untouchables did not have permission to go temples and to sit and eat food with them. If untouchables can touch the feet of Brahmins, Brahmins would be polluted.

Caste System and Untouchables:

Varna System was transformed in caste system during the later Vedic Period (800BC – 500BC) and the Epic Period (500BC – 200BC). Caste System is a structure which is determined by Birth. This system divides the Hindus into hierarchical groups on their karma (work) and dharma (duty). The word Caste was derived from the Spanish and Portuguese 'Casta' which means race, lineage and breed. Caste first came in Manusmriti which was most important and authoritative book on Hindus. Caste System had written in the Vedas from C.1500 BCE which focused the basis of Hindu scripture. The Rig-Veda from C. 1700 – 1100 BCE had mentioned caste distinctions and indicated social mobility. The Bhagavad Gita from C. 200 BCE – 200 CE had emphasized on the importance of caste. The Manusmriti from C. 200 BCE – 200 CE had defined the rights and duties of four different castes. Caste is a heredity in which a child can get the caste of his father. Caste System doesn't allow any person is moving from one caste to another. Caste System is a closed system of stratification. It came from birth till death. According to **Anderson and Parker,** Caste is that extreme form of social class organization in which the position of individual in the status hierarchy is determined by descent and birth. These three Varnas: Brahmins, Kshatriyas, Vaishyas were called as Varnas but the fourth varna: Shudras were transformed into Caste.

The **Features of Caste System** in India:

Segmental Division of Society, Hierarchy, Endogamy, Hereditary Status and Occupation, Restriction on Food and Drink, A Particular Name, The Concept of Purity and Pollution

The Untouchability was recommended for the first time by Simon Commission (1928). The Untouchability introduced as Scheduled Caste under the Government of India Act (1935). Untouchable is an action of lower caste people who differentiated by higher caste people and maintained at a distance

between them. They faced ailments and exploitation by higher caste people. Untouchables are also depressed classes and exterior classes but nowadays it is known as Dalits. They are impure and are physically and socially prohibited and obscured from the society. **Mahatma Gandhi** has addressed Scheduled Caste as Harijan – the people of God and defines Untouchable as the hate-fullest expression of caste. **D.N.Majumdar** has recommended the term Scheduled Caste to mention as Untouchable Caste and defines those who suffer from various social and political disabilities many of which are traditionally prescribed and socially enforced by higher caste. **Dr.Ambedkar** has said that Untouchables form an entirely new class i.e. the fifth caste apart from the existing four varnas.

Scheduled caste occupies the bottom rank in the society. They are dispersed over the entire country. Scheduled castes are found in every area of the district/ city/ town/ village. They are existed in whole country. They are economically undeveloped, socially oppressed and educationally abandoned part of the Indian Society. Chandalas were used in place of scheduled caste throughout the Vedic Period. They were lived below the poverty line. **M.N.Srinivas** writes, "They are an integral part of the village life, they perform cert1ain essential tasks in agriculture, they are often village servants, messengers and remove the leaves on which people have dined at community dinners". Scheduled Caste has many problems. These are following: Social Problems, Religious Problems, Economic Problems, Educational Problems and Public Disabilities

The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989 was an act of parliament of India to protect them. It was enacted to focus crimes and atrocities against Scheduled Castes and Scheduled Tribes. Annual Report 2017 has explained that 40,801 crimes took place against SCs/STs in 2016 under the National Crime Records Bureau. This act is also known as POA (Prevention of Atrocities Act). SCs/STs Act Rules were notified on 31 March 1995. This act gives special protections and rights to them.

CRIME AGAINST SCHEDULED CASTE WOMEN IN INDIA:

The word crime was derived from the Latin word crimen which means fault and offence. Crime is an act or omission, forbidden and punishable at law. Crime is an act of violence not only against individual but against society. If any person performs a crime against another person, the court or law will punish that person. The law is responsible for maintaining peace and order in the society. In Patriarchal Society, Women have second place in the family and the society after men. Women were served as a Sex Object in the traditional Indian Society. But now a days, Women have better acceptability and respectability, better rights and privileges, better opportunities and equal status of equality with men in social, political, economic and educational spheres. But on the other hand, Women face violence and discrimination on the regular basis in different ways. While Scheduled Caste Women are facing more discrimination rather than upper caste of women because the scheduled caste women are thrice discriminated, treated as untouchables and as outcastes, due to their caste face gender discrimination being women and finally economic impoverishment due to unequal wage disparity with low or underpaid labor. According to Census Report 2011, More than 16% population is existed in Uttar Pradesh. There are 21,676,975 scheduled caste males and 19,680,633 scheduled caste females.

The Scheduled Caste Women need special attention. Scheduled Caste Women are discriminated not only by higher caste people but also within their own communities. Dalit women face complex web of discrimination and this web are made by Gender, Caste, Class, Poverty and Culture of the society. The Scheduled Caste women don't have social, economic and political power so they becoming easy target for violence by the dominant caste men. Thus rape, abduction, kidnapping, murder (all cases of criminal violence) dowry death, wife battering, sexual abuse, maltreatment of a widow for elderly women (all cases of domestic violence) and eve-teasing, forcing wife/daughter-in-law to go for feticide, forcing a young widow to commit sati, etc (all cases of social violence), are issues which affect a large section of society. The Devadasi system of temple prostitution is the most extreme form of exploitation of Dalit Women. The majority of cases of Dalit Women are not registered.

Even the Scheduled Caste Women are discriminated by the women of upper caste. They are physically beaten, abuse sexually and in the name of caste. When the Scheduled Caste victim go to the police station for the complain they are humiliated, refused to lodge the FIR, threatened, misguided and sometimes the scheduled caste women are mentally, sexually harassed by the police personal. In mass attack, the Dalit women are the targets of the mob and the upper class people.

CRIME AGAINST SCHEDULED CASTE WOMEN IN UTTAR PRADESH:

Uttar Pradesh has the highest number of crimes against scheduled caste. The National Crime Records Bureau (NCRB) data shows, at 25.6% of all cases reported. The NCRB data also brought out that most of the crimes against SCs reported were crimes against women including assault, sexual harassment, stalking, voyeurism and insult to modesty. Uttar Pradesh with 10,426 cases was followed by Bihar with 5,701 cases and Rajasthan with 5, 134 cases during 2016.

There are various crimes which are classified in two categories:

1) Crimes under the Indian Penal Code like:

Rape (Sec 376IPC), Kidnapping and Abduction (Sec 363-373IPC), Homicide for Dowry and Dowry Deaths (Sec 302/304-B IPC), Torture- both mental and physical (Sec 498A IPC), Molestation (Sec 354 IPC), Sexual Harassment (Sec 509IPC), Importation of Girls (Sec 366B IPC).

2) Crimes under the Special and Local Laws like:

Indecent Representation of Women (Prohibition) Act 1986, Commission of Sati (Prevention) Act 1987, Protection of Civil Rights Act 1955 and Scheduled Castes/Scheduled Tribes (Prevention of Atrocities) Act 1989.

Constitutional Provisions for Scheduled Caste:

There are many Provisions on Constitutional Laws for the Upliftment of Scheduled Castes:

- According to Article 15, the State does not discriminate against any citizen on the basis of caste and Article 15(4) states that the State makes the special provisions for the Welfare of Scheduled Caste.
- Article 17 abolishes Untouchability.
- Article 46 requires the State to promote with special care the educational and the economic interest of the Scheduled Castes and to protect them from social injustice and all forms of exploitation.
- According to the Provisions of Article 330,332 and 334, the seats are reserved in favor of Scheduled Castes in the Parliament and State Legislation. Under Part IX is relating to the Panchayats and Part IXA is relating to the Municipalities.
- Article 335 provides that the claim of members of Scheduled Castes in consideration for making the reservation in services, keeping in mind the efficiency of the administration.
- Article 338 provides for the establishment of National Commission for the Scheduled Castes with duties to investigate and monitor all matters related to the safeguards provided for Scheduled Castes in the Constitution and to advice on the planning process of the development of Scheduled Caste.
- As per the Provision of Article 339, the President is authorized to appoint a commission after 10 years of the commencement of the Constitution and the welfare of Scheduled Castes.
- According to the Provision of the Constitution, there shall be a separate Ministry in few states viz Jharkhand, Chattisgarh, Orissa etc. which will be charged with the responsibility for the welfare of Scheduled Castes.
- The 85^{th} amendment of the Constitution restores reservation in promotion in government jobs to the members of Scheduled Castes.

OPERATIONALIZATION OF CONCEPTS:

Definition of Crime- The INDIAN PENAL CODE, 1860 uses the word **Offence** in place of Crime. Section 40 of the IPC defines Offence as an act punishable by the code. An Offence takes place in two ways, either by commission of an act or by omission of an act. According to Sir William Blackstone in his 'Commentaries on Law of England'. He defines Crime as "an act committed or omitted in violation of Public Law forbidding or commanding it".

Definition of Untouchability- Article 17 of the Indian Constitution abolished the practice of untouchability in 1950. Article 17 of the Indian Constitution is a legislation that abolishes practice of untouchability in any form. According to the Provision of Article 17, "enforcement of any disability arising out of untouchability" is a punishable offence in accordance with law. Practice of Untouchability is an offence and anyone doing so is punishable by law. The Untouchability Offences Act of 1955 (renamed to Protection of Civil Rights Act in 1976) provided penalties for preventing a person from entering a place of worship or from taking water from a tank or well.

Definition of Scheduled Castes- They are various officially designated groups of historically disadvantaged people in India. The term is recognized in the Constitution of India. At the time of British Period, they are known as depressed classes. In modern literature, Scheduled Castes/Tribes are referred as Untouchables. In Tamil Nadu, they are referred as Adi Dravida or Paraiyar and in other states mostly referred as Dalits. The Scheduled Castes comprise about 16.6 percent of India's population (According to the 2011 Census). The Constitution (Scheduled Castes) Order, 1950 lists 744 tribes across 22 states in its First Schedule.

Definition of Scheduled Caste Women- Women who belong to scheduled caste category is called as Scheduled Caste Women.

STATEMENT OF THE PROBLEM:

Crime is an obstrusive action which is punishable at law. Crime is done in every stage of life. Crimes are made on scheduled caste women. Dalit Women is an inherent part of the caste system in India. Scheduled Caste Women faced various violence and discrimination such as Rape, Molestation, Kidnapping and Abduction, Prostitution, Dowry Death etc in every aspects of life. Scheduled Caste is inferior caste to all the castes. Scheduled Caste Women have earned a share of her family income. But, Men did not given participation to women in decision making. Women did not have right what to wear, how to wear, with whom to interact etc. These can results to Violence against Scheduled Caste Women. Upper Castes also refuse to enter the dalits home. The Crime against Dalits rising from 35,501 crimes in 2001 to 40,508 in 2011 census reports. Dalit Women are the most affected by poverty, ill-health and malnutrition among all sections of the society. Scheduled Caste Women face both mental and physical violence which has increased during the last few years.

SIGNIFICANCE OF THE STUDY:

The status of Scheduled Caste Women is worst impact on the society. India is a worst place for women from childhood till death. Women have to fight for their own basic rights. The Constitution of India has given equal rights to women with men. Women in India are unaware of their rights same as Scheduled Caste Women because of illiteracy. Crime against Scheduled Caste Women is not serious by the police and the Government. If she survives as a widow, she is discriminated by the society. Sex determination, female feticide and infanticide, honor killings, domestic violence and human trafficking are not normal crimes. They are social crimes which are affected by society. The fear of violence has any impact on Scheduled Caste Women exercising their social, economic and political rights have also been examined.

The condition of Scheduled Caste Women is worst on the society because they are live below poverty line, unaware to their rights, illiteracy and so on.

REVIEW OF LITERATURE:

Prof. Parvathamma in the book "**Scheduled Caste and Scheduled Tribes – A Socio-economic Survey", (1984)** is an objective study of the Socio-economic conditions of Scheduled Castes and Scheduled Tribes in Karnataka State in early 70's. The study covers all the 19 districts of the state. An attempt has been made to cover the various aspects of their social and economic conditions including caste and sub-caste composition, demographic characteristics, occupational structures, the magnitude of untouchability, political consciousness and awareness of Constitutional benefits. The study has given detailed description of the Socio-economic conditions of the most deprived sections of the population. While examining the main problems, the author suggests Scheduled Caste and Scheduled Tribes in the country and the State as a whole continue to be the most poor.

Shams in his book on **"Women, Law and Social Change" (1991)** introduces a well researched papers which reflect on Women and family law, Women and property law, Women and labor law, Women and criminal procedure law, Women and social change, Women and Constitutional law. These studies present a wide range of issues covering different dimensions of the problems and the development of Women.

Sharma (1997) in his article stated about the historical wrong that a woman suffers i.e. rape. He described about the serious position of rape as a criminal wrong. But what about the civil remedy in such type of crime? He told that no remedy worth the name is available to a wronged woman in Civil Courts. He also suggested that the law should take the bold initiative and effective lead by the desired reform and amelioration.

Ahuja (1998). A study showed that there is no significant relationship between beating and educational level. Educated women are beaten as much by their husbands as those who are illiterate or less educated. About one-fourth of the batterers (24%) in his study were those who were educated and about one- fourth (26%) were highly educated. He added that men, whose educational attainment is low, are more likely to beat their wife than men who are better educated. Findings of the study showed that women of all ages are victims of wife- battering; a large number of victims (72%) are among those with an age difference of up to 10 years between spouses. The forms of violence found were slapping, kicking, tearing hair, pushing and pulling, hitting with an object, attempting to strangulate and threatening.

Jejeebhoy (1998) stated about the prevalence and patterns of specified aspects of domestic violence, wife beating and the way in which women eluciate this violence. The objective of her study was to provide a backdrop against which the government can be held answerable for failure in respect of its obligation to take appropriate steps to prevent such abuse of women. She discussed in her study about women's autarchy in two culturally district areas: Tamil Nadu and Uttar Pradesh.

Visaria (1999). He took survey in Gujarat; illiterate women face more violence than literate women. Relationship between abusive behavior and level of education has been found to be statistically significant. One has to keep in mind that the percentage of literate women in Gujarat is overall only between 20% to 50%. In one district, Banas Kantha in kutch, the total percentage of literate women is even lesser than 20%. According to survey, women who experience domestic violence early in their marriage, continue to be focused to increase violence with increase in age. His findings point out that family structure, the size of the family and the presence and absence of children have little co-relation with wife battering. The study also points out that husband's occupation; family income and employment of women are not co-related with wife- battering. Some of the worse forms of violence have been reported by her in the study, beating with sticks or iron rod, knives, utensils, blades, throwing women against objects or bashing their heads against the walls. In addition, sexual assaults in the form of hitting women by both kicking and forcing her into sexual intercourse were reported by 10% of the women. Some of the

women who had become victim of this form of violence indicated that injury in their private parts cannot notice by anyone and they would be too ashamed to talk about it to others. A couple of women also hinted that men knew that their wives cannot report such punishment even to their own parents or sick medical treatment due to the sense of shame.

Government of India Report (1999). Violence which serves as a pivotal social mechanism to maintain Dalit women's subordinate position in society is the essential outcome of gender-based inequalities escalated by caste system. This situation exists in India today constitutional guarantees of non-discrimination on the basis of caste and gender (Article15(1)), the right to life and security of life (Article21) and the constitutional directive to specifically protect Dalits from social injustice and all forms of exploitation (Article46). A key law is the Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act 1989. The presence of laws without collateral implementation to ensure personal security to Dalit women, and without concerted efforts to emancipate the Dalit community and suppress entrenched gender and caste biased conception of inequality and justice.

Menon (1999). The large number of these deaths is an indication that the law is not a sufficient discouragement for those who commit these crimes. The following are some reasons why these horrific murders are registered under accidents. There are pressures on the women to conceal the truth about the reality even if they are on the verge of dying. Her husband's family threatens to harm her natal family or her children if she does not declare that it was an accident. Relatives and family members of her natal family remain silent, as they fear the husband's family. The victim's dying declaration which is supposed to be taken in private by the policeman in the presence of a doctor is invariably a public procedure. While on one hand the family does not want to get involved in the time-stalking and laborious process of legal proceedings, on other hand the police do not take interest to penetrate this community resistance to look for evidence of what really could have happened. According to him, Dowry related crime is motivated by greed.

Sehgal (1999). Realizing the selling and reselling of girls had reached rampant proportions, a Deoli based NGO, " Women's Rights Committee Against Atrocity" conducted a survey in Sandla and Bhanvarthala village of Tonk district of Rajasthan and came up with some disturbing conclusions. Of the 517 households surveyed, the survival rate of marriages in the backward classes during the last five years was less than 50% and in some cases as high as 70%.

UNICEF (2000) in its paper discussed the global burden of domestic violence and its implication over the women and highlight how the women face various forms of discrimination in her life. Violence against women is considered as a global epidemic by which the victim women face physical, psychological and sexual abuse and even torture and death. Due to this violation, women are deprived from equality, security, dignity, self-worth and their right to enjoy fundamental freedoms. Every country some or other form of violence is prevailing across the globe. Violence prevails across the culture, class, education, income, ethnicity and age. However, the vulnerability is varying groups to groups. Women belong to minority groups, indigenous and migrant women, refugee women and women in conflict zone are more vulnerable than the others. It is shocking that out of all form of violence between 20-50 percentages of women experiencing violence are from the close relationship, either from the partner or from the family members. Most of the cases are unreported and unrecorded because the very first reason is insensitiveness of the healthcare professional and police professional in responding such cases and the second reason is the fear and unawareness associated with the legal systems. The most significant consequences of domestic violence of women are deprivation from fundamental human rights to women and girls.

National Policy for the Empowerment of Women (2001). The Indian Government has identified in its 10^{th} five year plan 2002-07 the empowerment of socially disadvantaged groups such as Dalits and Women as priority strategies for development of the nation. All forms of violence against women and the girl child, which is central objective of the National Policy for the empowerment of women 2001 in attempting to bridge the gap between de jure equal status and de facto gender inequality as the National Policy of States. All forms of violence against women physical and mental, whether at domestic or societal levels

dealt with effectively with a view to eliminate its incidence. Institutions and mechanisms/schemes for assistance will be created and strengthened for prevention of such violence, including sexual harassment at workplace and customs like dowry for the rehabilitation of the victims of violence and for taking effective action against the perpetrators of such violence. A special emphasis will be laid on programmes and measures to deal with trafficking on women and girls.

Seth (2001) in her article **"Crime against Women"** focused on the descriptive study of crime against women. It is the most evocation, traumatizing and political subject for discussion within India although it is not a direct issue of development yet it's affects women's development. It restricts them from full participation in national development efforts and obtaining their due share in development all efforts.

Paswan and Jaidev (2002). In 1991, Literacy rate among the dalit women was quite low. In rural areas, only 19.46% women were literate. A report published by Ministry of Welfare, Government of India in 1998 showed that there is much difference in the literacy rate of dalits and non-dalits in general and gender specific. Literacy rate of non- dalits is 64.13% and literacy rate of women is 39.29% where as dalit women's literacy rate is only 23.76%. There is a large disparity in the literacy rate due to wide spread prejudice based on casteism and patriarchy against dalits and women in general and dalit women in particular.

Thorat (2000) examines the enactments of constitutional provisions in India to protect the rights of the Dalits. Human Rights Violations against the Dalits committed over a period of 42 years since 1955 called from secondary sources are enumerated. The author has painstaking analyzing the crimes and atrocities committed against Scheduled Castes between 1981 and 1997 separately in four states viz. Karnataka, Andhra Pradesh, Orissa and Gujarat.

Chandra Ramesh and Mitra Sangh (2003). The situation of Dalit women in India is just unexplainable. They are one of among the worst sufferers of socio-cultural, political and economic exploitation, injustice,

oppression and violence. They are mainly employed in unorganized sector of the Indian society as daily workers and workers. The lack of adequate employment opportunities, limited skills and illiteracy has made their mobility extremely limited. The proportion of Dalit women living below the poverty line is enormous. The issues of Dalit women are different from that of other Indian women. They have been deprived from all kinds of human rights, education, income dignity, social status, religious rights etc. They have to face outside world necessitated by economic deprivation and an urgent need to earn for livelihood.

The book on **"Women and the Law" (2003)** written by **Dr.Anjani kant** has attempted to examine the historical study of the position of Women in India, Constitution and Indian Women, position of Indian Women in their respective personal laws, marital rights of Women in pre legislation era, property rights of Indian Women in their respective personal laws, the study of social and economic condition of Indian Women in seeking Constitutional and Legal protection etc.

Dongre in his book **"Dimensions of Ambedkarism" (2005)** has made an attempt to analyze the Ambedkarism and its dimensions like social, political, Constitutional, religious, educational, cultural and dimension relating to women in the first part of the book. In the second part of the book, he analysed the economic dimension, the economic structure of Indian Society, economics of caste, economics of untouchability and economic of Hindunism.

Srivastava (2005) highlighted about the status of women in India and the complete view on sexual wrongs, divorce and maintenance in distress matrimonial cruelty and violence, trafficking of women, kidnapping infanticide etc. besides suggestions in effective manner. Studies focusing on the problem of crime against women have made progress in the recent past. Some scholars have devised new techniques and methodology for studying various aspects of crimes against women. However, much of the work is concentrated at city scale, a state or number of states, with few categories of crime against women under Indian Penal Code. Only a few attempts have been made to study crime against women in India at district level and to find relationship of crime rate with demographic indicators. The present work will be a

contribution in this regard in which the spatial- temporal variations of crime against women in India at district level (1991-2001) shall be subjected to a geographical analysis.

Paranjape, in his book **"Criminology and Penology" (2006)** describes about the concept of crime and causes of crime and especially sexual offences relating to Indian perspective and causes for sexual delinquency and the problem of prostitution and stated that like any other crime, sex crime cannot be eradicated completely. The modern changes in living style have contributed to stimulate sex crime in varying degrees. It is necessary that apart from the legal provisions various other effective measures should also be utilized for repressing sex delinquency.

Irudayam, Mangubhai and Lee (2006). Intrinsic to these denials and exclusions is Violence against Dalit Women and Girls. They took a study of 500 women from 32 panchayats unions/blocks/mandals in 17 districts of Andhra Pradesh, Bihar, Tamil Nadu and Uttar Pradesh. It showed that the most frequent forms of violence included verbal abuse (62.4%), physical assault (54.8%), sexual harassment and assault (46.8%), domestic violence (43%) and rape (23.2%). Other forms of violence included forced sex work, kidnapping, medical negligence, sexual exploitation and child sexual abuse. Those who inflict violence included dominant caste landlords, police and forest officials and business persons. The issues included Dalit's women attempt to leave forced sex work: rejection of sexual advances, women breaking caste norms, participation in religious and cultural life, upward social mobility, exercise of political rights, indebtedness, failure to bear son, control over earned income etc. In 40.2% of the cases, women are unable to secure justice from the law and community. Only in 1.6% of the cases, women were able to secure informal form of justice. The study highlighted the need for government policy that understood the intersection of caste and gender.

Dhanoa (2008) in her paper **"Violation of Women Human Rights in India"** pointed out that equal rights have been ensured to both men and women by the constitution of India but there is a huge gap between the law and its practice. The women of India always have been considered inferior to men. Half of the

population is constituted by the women still she is discriminated and faces violation in every sphere of life. They are the victims of various crimes such as rape, dowry, bride burning, sexual harassment, prostitution and trafficking. Government is taking several steps to develop the condition of women in India and claiming women in India are enjoying the equal status with men but the women in India have been suffering from the Past and face various form of injustice and discrimination even today. Discrimination becomes a part and partial of a women's life. The discrimination has started as she entered to the mother's womb in the form of sex- it leads to female feticide and infanticide. She is being killed by her own people with whom she should feel secure and safe if she comes to the world. Their right to education, political right, right to property, right to protection of health, right to get equal wages for equal work, right to live with dignity is violated at different stages of her life. Today girl child was not able to complete their higher education. Almost around 60 million girls are deprived from accessing the benefit of primary education in India. Despite various initiatives representation of women could not have been reach to 10% in Lok Sabha. Still the male dominated society has not accepted women in politics fully. Numerous studies indicate that women are paid less as compare to men for the same job. In agriculture, the average wage of women on an average is 30-50% less than that of men. In today's world, no place is generally safe for a woman. Roads, Buses, Train, Cinema Halls, Parks, even a woman's House and Neighborhood may be sites where her self- worth is abused. All these indicates that how women face discrimination in everyday life.

Dewan (2009) highlights the incidence of crimes directed specifically against women in this country. These include crimes viz., rape, kidnapping and abduction, homicide for dowry, dowry deaths or thir attempts, torture, both mental and physical, molestation, importation of girls, commission of sati, Immoral Traffic (Prevention) and Indecent Representation of women, crimes against working women. An attempt has been made to highlight the increase in the incidence of such crimes and trying to explain the legal complexities touching various aspects and angles of the subject with the help of number of case laws. The

facts and law analyzed in this book reveal the enormity and seriousness of the problem facing the Indian society.

Venkitesh Ramakrishna and Ajoy Ashirwad Mahaprashasta (2009). Dalit women face the worst atrocities as both women and Dalits. A seminal study conducted by the NCDHIR (Dalit Women Speak Out) 2006 enumerated the experiences of 500 Dalit women from Andhra Pradesh, Bihar, Tamil Nadu and Uttar Pradesh presents a shocking picture of the conditions they live in. The study records the violence- physical, sexual and mental- inflicted on Dalit women. The study reinforces calls for comprehensive preventive measures to be put in place to eradicate caste discrimination and violence against Dalit Women, in conjunction with measures to help Dalit women achieve their rights.

The Navsarjan Trust and the Robert F. Kennedy Center for Justice and Human Rights (2010). It was carried out three years in randomly selected 1,589 villages in the state. They compiled report of the findings was released by Union Grants Commission Chairman S K Thorat. The report said that not only was untouchability practiced against Dalits by caste hindu. It was practiced by the relatively upper sub-caste Dalits against the lower sub-caste Dalits. It said that while 98 untouchability were practiced by caste Hindus against the Dalits, 99 forms of caste discrimination were found within the Dalit sub-castes.

Dr.A.G.Rao and G.S.Rao (2010). The Development and Empowerment of women is one of the crucial issues of today. It is universally accepted that there have not considerable governmental efforts, on one of the sections of women namely Scheduled Caste and Scheduled Tribe women lag woefully behind others in development and they continue to be among the weakest and exploited. Moreover, women in transition economics are finding that their specific skills are becoming absolute. In weaker sections, women play a major role, especially in economics field. Inspite of the development taking place all around, it has to be conceded that the bulk of the Scheduled Caste Women will continue to live and earn livelihood in their own environment.

OBJECTIVES OF THE STUDY:

There are many objectives of the study. These are following:

- To find out the socio-economic status of Scheduled Caste Women.
- To explore the causes of crime against Scheduled Caste Women.
- To study the nature of crime among Scheduled Caste Women.
- To identify the problems faced by Scheduled Caste Women in Society.
- To understand the impact of Constitutional Laws on Safety and Security among Scheduled Caste Women.

HYPOTHESES OF THE STUDY:

There are many hypotheses of the study. These are as follows:

- The Socio-economic Status of Scheduled Caste Women is low due to Caste System.
- The main Causes of crime among Scheduled Caste Women are Sex Differentiation and Caste-based Discrimination.
- Most of the Scheduled Caste Women are facing Physical and Mental Violence of crime because of lower status due to hierarchy.
- Scheduled Caste Women are Poor and Illiteracy. Therefore, their status is low.
- The Provisions of Constitutional Laws on Safety and Security among Scheduled Caste women have minor impact because they are exploited by male dominated society.

RESEARCH METHODOLOGY:

Research Methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge.

Crime against Scheduled Caste Women in India

	Crimes in Number	Crimes in Percentage
2014	40401	33.7%
2015	38670	32.3%
2016	40801	34%
TOTAL	**119872**	**100%**

Crime against Scheduled Caste Women in Uttar Pradesh

	Crimes in Number	Crimes in Percentage
2014	8066	30%
2015	8357	31.1%
2016	10426	38.9%
TOTAL	**26849**	**100%**

Universe and Sample

The Population of Scheduled Caste in Agra District is 991650 in which the Population of Scheduled Caste Women is 459825. The study will be selected in three blocks of Agra District on 450 units of Scheduled Caste Women by using random sampling method.

Research Design

The research design will be explanatory and exp0.loratory in nature and identify the causes and problems faced by scheduled caste women.

Area of the Study

The Agra District covers 15 Blocks such as Achhnera, Akola, Bah, Barauli Ahir, Bichpuri, Etmadpur, Fatehabad, Fatehpur Sikri, Jagner, Jaitpur Kalan, Khandauli, Kheragarh, Pinahat, Saiyan and Shamsabad. We will be selected three blocks (Barauli Ahir, Khandauli and Shamsabad) of Agra District. The Population of Scheduled Caste Women is 61788 in three blocks and we will be taken 1% of population of Scheduled Caste Women.

Unit of the Study

The unit of the study will be Scheduled Caste Women.

Tools of the Data Collection

The Data will be collected by Interview Schedule. The Schedule will be used for the collection of Primary data.

Sources of Data

Both Primary as well as Secondary Data will be used. Primary data will be collected by Interview Schedule. Secondary Data will be conducted from Books, E-libraries, Newspapers and Journals.

Statistical Analysis

The researcher will be used statistical method such as Chi-square Test and Tabulation for the collection of data.

TENTATIVE CHAPTERIZATION

CHAPTER: 1

- Introduction
- Caste System and Untouchables
- Crime against Scheduled Caste Women in India
- Constitutional Provisions of Scheduled Caste
- Operationalization of Concepts
- Statement of the Problem
- Significance of the Study
- Review of Literature
- Objectives of the Study
- Hypotheses of the Study

CHAPTER: 2

Research Methodology

- Universe and Sample
- Research Design
- Area of the Study
- Unit of the Study
- Tools of Data Collection
- Sources of Data
- Statistical Analysis

CHAPTER: 3

Socio-economic Status of Scheduled Caste Women

CHAPTER: 4

Causes of Crime against Scheduled Caste Women

CHAPTER: 5

Nature of Crime among Scheduled Caste Women

CHAPTER: 6

Impact of Constitutional Laws on Safety and Security among Scheduled Caste Women

CHAPTER: 7

Recommendation and Suggestion

CHAPTER: 8

Conclusion

APPENDICES:

- References
- Interview Schedule

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